THE PACIFIC

A religious and family paper

Volume LII. SAN FRANCISCO, DECEMBER 25, 1902 Number 52.

Retrospect.

O LOVING One, O Bounteous One,
What have I not received from thee,
Throughout the seasons that have gone
Into the past eternity!

For looking backward through the year,
Along the way my feet have pressed,
I see sweet places everywhere,
Sweet places, where my soul had rest.

And, though some human hopes of mine
Are dead and buried from my sight,
Yet from their graves immortal flowers
Have sprung, and blossomed into light.

Body, and heart, and soul have been
Fed by the most convenient food;
My nights are peaceful all the while,
And my mortal days are good.

My sorrows have not been so light,
The chastening hand I could not trace;
Nor have my blessings been so great,
That they have hid my Father's face.

—Phoebe Cary.

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God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives; but he has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.—Phillips Brooks.

Modest people conceal their joys as well as their sorrows, for they consider the joys as undeserved as the sorrows.—Jean Paul.

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And so, being lifted up, He still draws us to himself and still proves himself able to come between us and our past. Whatever we may flee from he keeps away, so that although to the last, for penitence, we may be reminded of our sins, and our enemies come again to the open door of memory, in him we are secure. He is our de-

A true counting of the cost of our religion means living righteously by getting rid of our sins by faith and grace of Christ.—Rev. Dr. Babbitt, Episcopalian, Brooklyn.

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, December 25, 1902

Our Outlook.

With this issue The Pacific closes its fifty-second volume. It is the oldest paper in the great State of California, and undoubtedly has ever been one of the most useful. It has a large place in the hearts of our church people and is steadily growing in popularity. A wide field of usefulness is opening up before it, every year, and it rejoices both in its age and in its youth and stands ready to do its part in the work that is to be done all along the shores of this western sea. During the year1902 it has stood, as it has always stood, fearlessly for the truth as God has given it light to see the truth. It will continue to stand thus, and to put up caution signals now and then, both as to matters of Church and State. There are great questions to be discussed and The Pacific will discuss them —always, however, it is to be hoped in so temperate a manner as to give offense to no right-minded man who may hold a different view from the editorial one. As it has been in the past, so will it be in the future. Any man who writes an interesting, temperately-worded article can find place for it on these pages, no matter if it does tear to tatters some editorial position, or that of some regular department writer.

But we have learned that some people do not write interestingly nor temperately. And there are some other things that we have learned — but to narrate them would require many pages, and some readers might misunderstand and mark the narrator as a grumbler. But to every dark cloud there has been a silver lining; and so, thanking God and taking courage, we prepare to pass on from the old year into the new.

Let this be noted: The name of the editor of The Pacific has been placed on the second page—the inside page of the cover—as manager also. This has been done with the hope that it might be everywhere understood, and not forgotten, that so many different things are done by one person in order to maintain the paper, that it is not possible to do any one in a first-class manner. For example, a man who manages a paper and a printing office cannot get adequate time for editorial work. Some people will not make allowance, but these lines are for those who will, and with the hope that the small number whom we know have not considered the difficulties under which this work has been carried on, may be yet smaller, and that the impossible may not be expected by anyone any longer. The editor of The Pacific would like to put in shape, for publication, every manuscript that is received, which has any merit at all, get the important parts of every set of resolutions, every obituary, and every church news item in such shape as to please everybody concerned; but he cannot do all this all the time after devoting many hours every day to the business of the paper and the printing office in connection therewith. He would like to be at every association meeting, every ordination and installation, and reception and devote impartial attention to all; he would like to prepare every week, from press clippings and newspaper readings, a page or two of notes and personals about such matters of interest as the churches neglect to give account of, but often there is no time for it. Such work is done as one man can do, and by a few who know of it all, the wonder is often expressed that so much is done. But it is a work for the best things, and all in all it has many pleasant features. The outlook improves, and so we thank God and take courage.

Recently, a few good friends of the paper have generously made it possible for us to put an agent in the field, and we hope to have soon a representative going about among the churches on a campaign of education that will result in the placing of the "pastor's best assistant" in hundreds more of the homes.

His Right Name.

The Rev. G. Campbell Morgan, referring in his most recent book, to that sublime and matchless statement concerning the glories of Christ, in the first chapter of Colossians, says, "This betokens rank and right lying behind all other. If the heart ever questions the deity of Christ, it is well to go back and ponder this great statement. It is impossible to retain this in the Bible of Christ be anything less than God." These are the words: "Who is the image of the invisible God, the first-born of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him and unto him; and he is before all things and in him all things consist."

It should be remembered that there are very many other statements which it would be impossible to retain in the Bible if Christ be anything less than God. It was for "making himself equal with God" that Jesus was crucified, and the Bible would be a badly mutilated book if there were cut out from it the many passages which state that Jesus was more than a man. It is not our purpose at this time to cite the passages of Scripture tending to show the deity of Jesus, nor to enter into any argument therefor, but it is apparent that the Christian world to-day, more than ever before, ranks him as one standing solitary and alone as the God-man. Writing concerning the mysteriousness of this manifestation of God in the flesh, in his recent book, "The Wonderful Teacher," the Rev. Dr. David James Burrill says: "The mysteriousness of this manifestation is granted; but this furnishes no adequate reason for denying the fact. We dwell in the midst of mysteries. Who shall explain the union of the soul and the body in the human constitution? Two indisputable facts are here united into an inexplicable tertium quid. How is it that my hand moves at the command of my will? This is quite as mysterious as the union of God-hood and manhood in the person of Christ. A thing may be suprarational, yet not contrarational; indeed, most things are so. The reason why the incarnation is objected to, is because it finds no analogy in nature; and this is no reason at all."

Occasionally, some one unable to hold longer to be belief in the deity of Christ drops out of orthodox ranks and some of the secular papers chronicle the departure as an earnest of what, in their opinion, must come; and doubtless, a few persons not quite so honest or courageous remain within the Orthodox ranks, hoping to turn sentiment their way; but these are but as ripples on the surface of the stream, while the great current sweeps steadily on its way. The vast majority look for and find God not beyond Christ, but in him, and believe that, as Herrmann aptly puts it, "When we confess his deity we simply give him his right name."

Pacific Coast Congress.

We are in receipt of a letter from the Rev. Edward Lincoln Smith of Seattle, Secretary of the Pacific Coast Congress, from which we quote the following important information: "Rev. G. Campbell Morgan telegraphed December 19th that he would attend the meeting of the Pacific Coast Congress if held May 8th to 17th, inclusive. The committee, after prolonged correspondence and personal conference, were very glad to get that assurance and unanimously accepted this date by return telegram. So it is fixed in all probability and we hope satisfactorily to all concerned. Dr. A. H. Bradford and Dr. N. D. Hillis have also been invited to attend and a general attendance of the missionary secretaries is confidently expected. Assurances have been received from various sources that other friends in the East may visit us at that time. We hope that the date will be satisfactory to the California brethren, and that we may have a good attendance both of ministers and laymen. Seattle will be glad to entertain, during this longer period than first planned, all who can come. May we ask your hearty co-operation in making this a great occasion for Christ's cause on our coast?"

We speak from the standpoint of assurance given by many that there will be a hearty co-operation in the effort to make this meeting one of great value to Congregationalism and the church kingdom on this coast.

The presence of the Rev. G. Campbell Morgan will be promotive of spirituality, and the congress undoubtedly will be such as none can afford to miss. There should be a large attendance on the part of both ministers and laymen. At an early date full particulars will be given in The Pacific concerning the congress.

The Religious World

Very satisfactory results are attending the Rev. Dr. Torrey's evangelistic tour in India.

Park Street church, Boston, gives way to the business demands of that part of the city and sells its property for $1,250,000.

The American Board report, some extracts from which we give elsewhere in this issue of The Pacific, says concerning the Chinese Christians of California that their co-operation with the South China mission in out-station work, by gifts and by helpers, adds materially to the volume of Christian labor there.

The late Dr. Luthardt, the eminent theological professor of Leipsig, Germany, reviewing his life not long ago and telling of his peace in believing, spoke as follows concerning the speculative criticism of the Bible: "I never doubted the historic character of the statements of the New Testament. The critical attacks had, in this respect, made no deep impression upon me. I had become convinced that there was too much obstinacy and arbitrariness in these attacks. It seemed to me a poor method of procedure to make a specialty of discovering little discrepancies. Neither did difficulties in detail trouble me when I was certain respecting the sum and substance. If the substantials are settled, what care I for the pebbles in the way? If these cannot be removed, then let them lie, and pass round them. They do not block the way itself."

The reports at the recent State convention of the Y. M. C. A. of Washington show progress in the work in that State. The Seattle Association has increased from a membership of 855 in 1901 to one of 1,062. Its expenditures for 1902 were $13,858. Tacoma's expenditures were $11,070; Spokane's, $7,683. The membership in the State is 2,671. In addition to the places already named, Everett and Aberdeen have associations; and there are six college associations in institutions as follows: University of Washington, Seattle; Puget Sound University, Tacoma; Whitworth College, Tacoma; Vashon College, Burton; Whitman College, Walla Walla, and the State Agricultural College at Pullman. Whatcom, North Yakima, Olympia and Walla Walla will, in all probability, have organizations soon. Recently the building at Seattle was

sold for $55,000, and a new one to cost from $150,000 to $200,000 will be erected in the near future. It is said that the Tacoma association is the only one in the State which has a debt. Its property is valued at $25,000, and it is mortgaged for $10,000.

The Seattle Times of recent date contained the following concerning two churches in that city: "Seattle ministers are beginning to hold their heads up and put on a few metropolitan airs. Dr. Matthews has taken the First Presbyterian church out of the valley and shadow of dissolution and raised it up to one of the largest congregations in the city. The results of Dr. Matthews' efforts have been to require an assistant pastor, and the same has been appointed—and now that church is paying six thousand dollars per annum to fill its pulpit with such talent as fills the church—whereas three years ago half that money was being expended because the efforts to raise more were futile. Now the Plymouth Congregational church has not only raised the salary of Dr. Temple, but given him an assistant pastor at a salary of one hundred dollars a month. When one remembers that this church five years ago could not even pay Dr. Temple's salary to within about one thousand dollars per annum, besides carrying a debt of thirty thousand dollars upon its property—this change will be exceedingly striking. Today Plymouth church boasts a property worth $150,000, and owes nobody a penny."

The Rev. Dr. H. C. Stuntz, who has been doing very effective missionary work in the Philippines, made a stirring speech at the Methodist missionary convention in Cleveland, showing what this nation had done and could do in those islands. Among other things he said: "I wish I had an hour to recount what the Government, that great divine institution of the State, has done to help rebuke unrighteousness and establish the things that are right. You have heard, sir, and you have heard broadcast over this land, stories about the drunkenness and the cruelty of our American soldiers. They are not all true, but some of them are, and more are true than you know about. I have heard things that I am not going to tell you. But the same army that drank too much of the beer that made Milwaukee infamous, the same army that has practiced more or less cruelty, here and there, against a treacherous enemy, that same army has brought to an end an intolerable condition over ten million people, and set them free to be a State among the nations of the earth. That is a great fact that will go into history, though there have been flaws and faults in the instrument that did the work. I have no apology to offer for the cruelties; we ought not to have committed them. Somebody asked me one day why there had been so many. I simply said it was because the American Nation, in carrying out a great policy, could not get any better instrumentality than men, and they were not all of them entirely sanctified—no more than Doctor Cartwright was. That is the trouble. If we could have secured a type of man of the high ethical development of our chairman today, and of the men on this platform, we would have had no cruelties. But we had to take men, just ordinary men. Just let me mention three or four things that this mighty Nation has begun to do in the Philippine Islands, as a great agency in the kingdom of God establishing righteousness in the earth. They have given the people the germ of free government. In the second place, they have established courts which are grinding out justice from one end of the archipelago to the other. A criminal was arrested. He offered the policeman a bribe of $5,000 to let him go. The policeman reached for the indictment, and entered upon it, 'For offering a bribe to an officer in the performance of duty, charge number two.' He came up before an American judge, and had conveyed a bribe to that man, and another indictment was added by he court. When he received his sentence, he got twenty-five years! That is what I mean by the Government establishing righteousness. That man upon the bench in that great circuit in North Luzon is a minister of God there as much as I am trying to preach salvation by faith. I say this on the authority of St. Paul. We have given these people a new police force. We have given them new schools. I saw 542 American schoolteachers walk down the gangplank off one ship. We have exported steel rails, cotton yarn, and all sorts of things, but we never exported schoolteachers by the shipload before. I pulled twenty-eight Methodist church letters out of that crowd the first day, and half a dozen good Presbyterians and Episcopalians; and all sorts of people said, 'Brother, we have come to help.' When you think of the old friar, with his immorality, his intolerance, his Caesarism, and think of him as the only school-teacher they had ever had, and contrast him with the teachers we have sent there, it ought to fill your heart with very gladness to think they are there from one end of the archipelago to the other."

Christmas Musings.

BY F.B. PERKINS.

There is a painting entitled "Hope," the work of a celebrated English artist, copies of which are found in many of our homes. A female figure is seated upon a globe, a world, half submerged, amid a dreary waste of waters. Weariness and dejection are evidenced in attitude and look; her eyes are blindfolded; her head bent down to a lute, every string of which but one is broken; yet, still with patient persistence, her trembling fingers seek to evoke the music hidden in that one remaining chord. It is a picture which has many analogies in human life. Against hope, hope is maintaining its assurance that good, not ill, is the law supreme, and that the harmonies which cannot be seen may yet be revealed to the listening and accordant ear.

* * * * * * * * *

I have been reading one of Isaiah's Christmas prophecies, and something like this would seem to represent his attitude. Gloomy and disheartening enough were his surroundings; a sordid materialism, characterizing the people, a weak and wicked monarch upon the throne of Judah; the northern kingdom, already lying under the conqueror's foot, now, in unholy alliance with former foes, bearing down upon "the city of the great King" for its capture and overthrow.

Within that city, fear and consternation. Only a remnant headed by the prophet keeping their heads. The rest, under the lead of King Ahaz, bent on throwing themselves, despite the prophets warning, into the arms of the idolatrous Assyrians!

There could be but one ending to such folly. Isaiah saw this, and, though with breaking heart, declared, in Jehovah's name, the approaching calamities. The miseries of war——devastated country, seizure and capture of Jerusalem, the long lines of despairing captives cursing God and their king alike as they were led away into hopeless captivity—he cannot bear it; his ideas of God and recollection of the covenant with David's house ordered and sure forbid it; faith blossoms into hope, and hope divinely inspired rises into trium-

phant assurance. Overleaping the nearer barriers of judgment, he throws himself into the glorious scenes which lie beyond. And the woes which form the dark background of the picture he paints for us do but bring out by contrast the brightness of the colors laid upon it.

* * * * * * * * *

This is the picture: A land populous and prosperous; a nation joyous as in harvest festivals, or when the prizes of war are distributed; a free people, to whom foreign masters are things of the past, and whose established peace render all the paraphernalia of war out of date and needless.

A cheerful light seems to overspread the nation. And, what is most amazing of all, it starts in the far north, in the district most overrun by foreign peoples, and whose name had become a synonym for rudeness and immorality. So Jehovah would yet rebuke the contempt in which the people of Jerusalem presumed to hold their countrymen, the last becoming first and the first last in the order of grace.

That is a not unusual phase of God's government. Where all are undeserving it often seems his way to lay his saving hand first upon the openly wretched and even despised, leaving those proud of their virtue or social standing to continued impenitence, or to receive their boon through lowly ministrations. Thus Jesus warned his proud opponents that the publicans and harlots should enter the kingdom of heaven before themselves; and do not the history of the Salvation Army and kindred organizations illustrate the same law?

* * * * * * * * *

"For unto us a child is born, unto us a son is given." This glorious transformation is to come about through a person, a child of human birth, one like unto themselves, a son of man, of kingly rank, yet childlike in character. The government shall be entrusted to him. It well may be so, for all the qualities of righteous administration are combined in him. He will be, specified by the "wonderful counsellor," wise to meet all the varied needs of administration. He will wield the might of Almighty God, invincible, all compelling. In him, too, there will meet the qualities of everlasting fatherhood, the tender love, the wide outlook, the unselfish devotion, the goodness, and the gentleness, and the patience which are found upon the eternal throne. Add to all that he will be not only peaceful in his rule, but the Prince of all peace givers. And so his sway shall be not only peaceful, but unending! There shall be no abdication nor any failure.

Acorns from Three Oaks.

Aloha.

An Evening in Sempervirens Park.

Saratoga has had a rare treat in seeing Rev. H. M. Tenney's beautiful pictures of the new park, which the State has purchased in the region of the magnificent redwoods in Santa Cruz county. It was a fortunate thing for the rest of us that the distinguished post-graduate artist of the San Jose church took one vacation near home. We can all have our appetites whetted this winter for the vacation we shall want to spend while the park retains its novelty and freshness. The early visitors will all share some of the pleasures of pioneers. I'm thinking if I can lift my venerable legs over the back of my patient plough horse and follow Brother Tenney while he goes for more pictures, and to see if trout will bite in winter. Our rural pride is stirred a bit by hearing that the directest route to this sylvan Paradise lies through Saratoga. There's a deal happening to stir our rustic ambition. They do say city folk are enamored of our foot-hills. They may well be for earth holds no more beautiful green—evergreen—hills than those stretching from Cupertino past Saratoga and through Los Gatos. The Southern Pacific are surveying a straight line to Los Gatos which will help Saratoga and take suburban residents to Los Gatos as quickly as to San Jose. The route is surveyed and the stakes are driven for an electric railroad from San Jose to Los Gatos via Saratoga. More roads are "in the air," but we think access to the Sempervirens Park and to the famous Congress Springs will be made easier by some of them coming to the ground and tied down. Some of the Saratoga laddies are contemplating equipping themselves as guides for generations of tourists. They will surely have business if our young folk, who are on the alert for ideal camping-grounds keep Mr. Tenney and his splendid stereopticon busy. His comments on the pictures are pleasing, pointed and instructive. Folks, fishing, dogs, bears, waterfalls, mills, canyons and great trees abound. Brother Tenney's love of his theme is ardent. This fraternal commendation of our artist pastor is entirely unsolicited. It is unasked, but not undeserved. That any picture entertainment could draw an audience in these holiday times, full of Christmas drills and church bazaars, speaks volumes for the reputation of the artist and interest in his pictures. The audience voted just half and half on the mooted question of calling the Big Basin, Sempervirens Park.

Edgerton R. Young's Wonderful Northland Dogs.

If I thought the policy of repression would develop such an Indian missionary and dog-loving artist and writer as the distinguished author of "My Dogs in the Northland," I would select the likeliest boy I know and begin to repress him. Holiday hours are too full to write exhaustively of this book, which F. H. Revell & Co. of New York and Chicago publish. Indeed, I've only read about "Cuffy" and "Jack," but they are alone worth the modest price of the book. I'll warrant I could quiet the most restless little grandchild who ever squirmed at Christmas time on an old man's lap if I should read to her those stories and show her those pictures. If I wanted to mark a bright boy with the wholesome idea that missions are wide-awake work and develop splendid men and lead toward glorious life, I'd put this book beside John G. Paton's "Life in the New Hebrides" in the lad's library. It's a good Sunday-school book. I would not hasten this hearty notice save for the belated ones who haven't just hit on the right book for wild Johnny at Christmas and tell him to wait until New Years. How much Mr. Moody's brother-in-law is doing by his high-toned publication to perpetuate the great evangelist's work in the world! The Committee of the Sunday-school Library who vote this book in, won't criticise me. Bless me! They are boys and girls themselves and will scrabble for the book the first Sunday if they don't keep it out and pass it among themselves before the real youngsters get a peep at it.

The Novelty of Dying.

A beautiful old saint friend of mine has just gone to heaven from Denver. She was more than ninety years young and left a sunny old husband two days younger than her dear and precious self. It has been a benediction when stopping en route across the continent to see the roses on this mother's cheeks and witness the flowers of affection devoted children have cast

abundantly in her lap. In full possession of her faculties and with childlike trust in her Savior, she started as radiantly for the heavenly hills as she ever did for the snow-covered Rockies. With many, many awaiting her in the Paradise where she would surely meet Oberlin's two departed Presidents, she talked hopefully and lovingly of the "Novelty of Dying." Was not her saintship right? Being born to this world of schooling and discipline cannot compare with the "Novelty of Dying" as the Bright Gateway to heaven." "Let me die the death of the righteous, and let my last" of earth be but the beginning of the everlasting Christmas time of heaven. They don't have such homes as this saint left in Utah nor do they have such happy death-beds outside of Christ's disciples in heathen lands. Therefore, as we love him, and for his sake, let us treat his ministers and his missionaries by his Golden Rule.

American Board Work.

The report of the American Board of Foreign Missions, made public last week, shows a very good condition of work in the various fields. We give a few selections from it:

China.

Missionary residence has been re-established, and missionary work has been renewed at all the stations of the North China mission except Lin-Ching and Kalgan, and these latter stations have been visited the work resumed and preparations made for full occupancy at an early day. The work of rebuilding has begun in Pekin, Tung-cho and Pao-ting-fu; and nearly all the usual forms of activity have been renewed. The spirit of reform has impressed itself to some degree upon the administration of government, and manifests itself as a force that must be reckoned with in the future. Colleges and universities under foreign direction are established here and there; concessions are made for railroads traversing densely populated regions and connecting great centers; and the viceroy, Yuan Shih Kai, keeps the promise of his earlier career, and holds the Government to a liberal course. Tientsin is the most important city in the north of China except Pekin, and is growing in influence and population daily. Its population has doubled since missionary work began, fifty years ago, and the opening of railroads is a powerful stimulus to further growth. A chapel in the heart of this city speaks the gospel to those who come from points two hundred miles away, as well as to the people of the city itself.

Dr. Ament is held in warmest esteem and grateful memory for his wise and courageous deeds in re-establishing out-stations and settling the Christians in their own homes with full local indemnity. As the missionaries have visited these scenes, almost the first question has been, "Do you know Dr. Ament?" And then would be told the good he had done, traveling miles to save this family, standing between the soldiers and the people, settling peaceably and justly the troubles of the district, protecting helpless women and girls and caring for the sick. A very different story from those which, for a time, were in circulation here at home.

The work of rebuilding in Pekin has begun, and before the year ends there will be completed three foreign houses, a domestic chapel, and commodious quarters for the Bridgman School.

At the suggestion of the officials, the claims for indemnity from the Christians of Kalgan who had suffered loss were examined and presented in form, and were soon paid to the amount of $17,000 gold. The names of the Boxer murderers were also furnished to the magistrates for proper punishment. The distribution of the indemnity was entrusted to three of the native helpers, and in spite of some mistakes, this work was well and honestly done.

The native Christians of Tung-cho, North China, could not be re-established in their own villages, as was the case in Pekin station, because the Boxer leaders who were instrumental in driving them out and killing their friends had never been punished, and it has not yet been deemed safe for them to go back to their old homes. Indemnity for the losses of native Christians has been secured, through the efficient labors of Mr. Tewksbury; and with the approval of the refugees, a part of this sum has been invested in building up a village for their occupancy in the suburbs of Tung-cho. This order of things will not be permanent; but until they can go to their old homes in safety, this seemed the best thing to do.

The North China College has been housed in Pekin, along with the other work of the station. The attendance has been sixty-four, many of them those who were in the college at the time of the breakup at Tung-cho. It has been decided to re-establish the college at Tung-cho; a site nearer the city than the former premises has been purchased, and the first new building for the college is in process of erection.

A plan for educational union among the four American and British missions in Pekin has been drawn out after careful discussion, and is now in the hands of the several mission boards concerned for consideration. The aim is to secure more adequate instruction in the higher grades with less cost and with better results. The property publicly turned over to the representative of the board in Fen-cho-fu, Shansi Mission, consists of three dwelling-houses, two summer-houses, a court of hospital buildings, a chapel and the boarding-school compound, all practically intact, valued at $11,746.

The plant of the Shansi Mission remains practically intact, or as at Tai-ku, greatly enhanced in value and usefulness by the addition of grounds, fully doubling the value of the property for mission use.

Turkey.

Twenty-five years of successful work in Central Turkey College, Aintab, having elapsed, during which it has fulfilled the purpose for which the college was founded, the prudential committee, in accordance with the provisions of the charter of the college, have declared themselves entirely satisfied that the college is established, and is working to the end proposed. The management of the college will, therefore, gradually pass from the trustees in this country to the board of managers in Turkey, the president of the college for the present continuing to be a missionary of the board in view of the relatively unsettled condition of the Turkish empire. This new method of managing a college in Turkey, which was looked upon with some anxiety at the time it was inaugurated, has justified itself.

The last few years in the Eastern Turkey Mission have been years of reconstruction without the perils that caused the disaster being entirely removed. And yet, in the place of eighteen male missionaries in the mission ten years ago there are now only thirteen, and in the place of thirty-one women then, there are now but twenty-six. There are ten less missionaries on the field today to carry on the work than there were ten years ago, with more work to do and under more

trying conditions than then prevailed. The mission covers an area larger than all New England, and is the sole evangelizing agency for not less than five millions of people. The prudential committee has authorized the securing of re-enforcements for this mission at once.

INDIA.

Owing to famine and plague, the population of the Bombay presidency has decreased in the last ten years five and one-half per cent, while the number of Christians in the presidency has increased nearly 200 per cent, while the number of Christians i—..... cent. In the Ahmednagar district alone, the number of Christians has risen in ten years from 6,000 to 20,-864, although in the same decade there has been a loss in population of nearly 50,000.

There are at present fifty-four organized churches in the Marathi Mission, with twenty-six ordained pastors, sixteen preachers and 5,607 communicants, of whom 2,722 are males. In these churches are 4,356 baptized children, and they represent a community of 10,593 who have broken with Hinduism and are identified with the churches as a Christian community. These churches received last year into their membership, upon public confession of their faith, 1,096 new members, making a net gain in church membership, after deducting all losses of 754, or nearly sixteen per cent.

The Marathi Mission has an extensive educational plant in addition to the theological seminary at Ammednagar. This includes nine high schools, eleven station schools, 156 common and village schools. In these 392 teachers are engaged, and 9,093 pupils are taught. Nearly half of these pupils are classed as Christian. During the year 128 children from these schools were received into the church.

The Hindu schools, of which there are many in the Marathi Mission, are for high caste children, where, in addition to the regular studies, the Christian teachers teach the Bible, hymns, the catechism and other Christian truths. These schools are maintained in each of the larger towns in the mission. There are several in Bombay, Ahmednagar and in other places.

The legacy received by the Marathi Mission from the last two famines has been 3,299 orphans, who have been cared for by the missionaries, housed, clothed and taught.

There are in the Madura Mission twenty-five ordained pastors, 135 catechists and sixteen evangelists, who are giving their entire time and strength to 355 congregations scattered in not less than 506 different villages, and the number, all together, 17,613 souls. These people have set their faces towards Christianity, and bear the name given them in opprobrium by their heathen neighbors, but borne with persecution by themselves.

The Madura High School is the only Christian institution of that grade for boys among a population, in the city of Madura, of 100,000.

The Genius of Missions.

An address by W. H. G. Temple, D. D., before the union meeting of the Tocoma and Northwestern Associations, at Tacoma, November 19, 1902.

The genius of missions is the science of giving as the practice of missions is the art of giving. Why give it all? Why not let the heathen rage? Why not leave the black man and the poor mountain white, of the South, the red man and the Chinese of the North and West, lying on the highways of life, bruised and bleeding, and pass by on the other side? If we do, what will Jesus say in the judgment?

If I read my Bible aright, the All-Father has been doing nothing through all eternity but give, give, give. And if I read the history of the human race aright, man ever since he had a being has been doing little else than get, get, get. God has put to shame every well-to-do, but niggardly giver, the world over, by his magnificent benevolence, for he began his existence with nothing. That goes to show that the disposition to give produces the power to give until zero becomes infinity.

First, he gave matter in chaos. Then he gave order in creation. Then he gave the lord of creation—a lifeless piece of clay. Then he simply breathed upon this supine sovereign of earth, and man became a living soul, a regal soul,—God's grandest production. Then God gave himself in his spirit, and more wonderfully still, himself in his Son, as a sacrifice for sin, the soul of which was selfishness, because man would be always getting and never giving. Here, then is the gospel in one sentence: God gave himself in his infinity to man that man might give himself in his entirety to God. Hence, when a man says to me, "How am I to do this work for God?" I answered, 'Give yourself to him. You do not have to do the work. He will do it through you." When a church asks, "How shall we raise money for the extension for the Lord's kingdom?" I answer, "Raise it in the Lord's way. Give it by giving yourself, body and soul, time and talents, person and pocket-book."

I have reduced the Gospel to a single sentence. Let me further reduce it to a single word, a word so infinite that it is larger than any sentence, any volume, any literature without it—LOVE! Its four letters are four eternities! Hear the sublime declaration, God so loved that he gave! Love is that attribute of God, and that quality in man which bankrupts itself in giving. He who loves must give, and he who gives must love, else his benevolence becomes malevolence. Thus love manifests itself in generosity. If it does not accomplish this, it forfeits its right to its name. This is but its primary work. Failing here, it will never be prepared for its real mission; for it must yet bleed in sacrifice and die in atonement. You cannot be generous with your love, without being loving in your generosity.

Now, I do not call that generosity when a man has to be tantalized into giving for a worthy cause. We have too much of that sort already. When you put a subscription paper under a man's eyes, and ask him to give liberally, and he puts down two hundred dollars, because his rival in business has previously put down one hundred and fifty, when without that knowledge, he would have subscribed only twenty-five, I do not call that act generosity. I do not think you do. You may not have a name for it. I call it a business advertisement. It means one and only one thing, and that is trade. I do not think the Church of God has waked up to a thorough understanding of what true generosity is. I hereby advocate presenting every incoming member of the churches of all denominations, not only a manual of his particular church containing a statement of its distinctive doctrinal belief, and the formula of its peculiar covenant, but also an authoritative pocket dictionary of the latest edition, with a red line underscoring the word GENEROSITY! I open mine and I find a definition that defies improvement—A disposition to give liberally.

For my part I cannot understand why people want to join churches at all, when they intend to deafen their ears, plaster their mouths and padlock their pockets.

"He that hath an ear, let him hear what the spirit saith unto the churches!"

"Whosoever, therefore, shall confess me before men, him will I confess also."

"Freely, ye have received; freely give!"

These ringing sentences are from God's Word. They read just as they did when the spirit put them in the first sacred document, barring the translation. They mean exactly what they did when the hand of apostle or evangelist first wrote them with quivering emotion. Thank God, the crying need of the world's —not of the parish's, or of the nation's, but of the world's evangelization is finding its way, not only to the drums of men's ears, but into the deepest recesses of men's souls. A disposition to give—that is the meaning of the word generosity——a disposition so strong that it will not be crossed in its purpose; a disposition so faithful that it will not lose a single opportunity; a disposition so aggressive that it will go out and hunt up cases upon which it may lavish its munificence. And I mean, if need be, only five cents, yes, even two mites which make a farthing, if they bear a large proportion to all the donor has.

Do you suppose, if the Church of God were in right condition, it would be necessary to tickle the palates of the saints with savory suppers, and to go to the very verge of propriety in getting up entertainments, and to aid and abet the speculative spirit of the age by introducing some caricature of the lottery into church fairs—themselves unnecessary—only giving it a different name, so as to avoid the disgrace, in order to induce people to support the gospel? These things would be as universally let alone as many of the contrivances adopted by desperate pastors to secure an evening audience.

I have no objection o church suppers. I rather like them. I like them of high quality and moderate frequency. The Lord has blessed me with a strong appetite and phenomenal powers of digestion. I have no objection to church entertainments. At the proper time, of the proper type, and in the proper place, they improve our social and artistic, as well as our aesthetic faculties, and give our young and some of our older people a taste for something more elevated than the the average amusement the world offers. They must be worth going to see, however, else the world will laugh in its sleeve, and the church will suffer by comparison.

I have no objection to church fairs properly conducted , because I think they bring into requisition talents which ought to be utilized, and which might otherwise run to waste, and bring together various classes of workers in harmony for the promotion of some worthy cause dear to them all. I want them conducted on proper business principles, and not scandalize the whole Christian community by their manifest unfairness and even chicanery. But while I admit all this, I do affirm that when a church member says, in effect, "I will not give liberally for philanthropic and missionary purposes, unless I can see dollar for dollar in some sort of return," he had better go to his dictionary and find anew the meaning of that word "generosity." If he says in effect, "Here are one hundred dollars, but I want a pew for my money, and a pew fully up to the price, too; in fact, I would like a hundred and fifty dollar pew for that sum if I could get it, here is a ten dollar gold piece, but I want a worked afghan, or an embroidered sofa pillow, or a lace what-you-may-call-it for my contribution; here here is a quarter, but I want a fifty-cent supper, or a dollar entertainment before I will let it pass through my fingers"; well, that man needs to be re-educated in the significance of the word we are discussing. That is buying not giving. That is barter, not benevolence.

When all our churches get their pocket dictionaries in such general circulation that this and other test words of our glorious Christianity shall be illuminated and interpreted according to the spirit of love that is in it, there will be a financial revolution that will astonish the most optimistic prophet. In that day the churches will all be free—as they are throughout the State of Washington—and pew rents will be looked up on as curious reminders of a barbaric age. The subscription paper will be framed and carefully preserved in some museum of antiquities. The supper, or entertainment, for other than social or artistic purposes, will be an imputation of parsimony scrupulously avoided. Men will give from love. Men will love to give. To send the gospel to the heathen abroad, or to the somewhat more civilized, but less hopeful, heathen at home, it will not be necessary to appeal to the mercenary tendencies, or the slumbering appetites of phlegmatic disciples. The church will see her duty and perform it, her privilege and live up to it, by giving according to her ability, and will do it promptly and cheerfully.

No one will ever know who gives the most, and none will be so poor but they will feel able to give something. And the traveler in that golden time will go from church to church, and from Christian to Christian, and wherever he shall find the outward expression of Christianity, he shall find it synonymous with that other word generosity. This can only be when God's love shall so fill men's hearts that it shall overflow at their pockets.

I believe most emphatically in individual giving. Let every unit in the church be represented. A father can no more do the giving for the family than he can do the praying for the family. Every soul must be saved by its own faith, be nurtured through its own prayers, and be blessed by its own giving. I know it is the custom for the heads of households both to pay the family bills and to manage the family benevolence. "I don't want that plate passed beyond me," said a bumptious parent to an aggressive usher who persisted in going the whole length of the pew, though he collected all the money from the first member and mostly negative nods and ironical stares from the remainder of the family. "I don't want that plate passed beyond me;I want you to understand, sir, that I have charge of the finances of this pew." He was a foolish father. He had better have taught his children to manage for themselves by allowing them stated sums, at first small amounts, and, as they showed aptness, larger amounts, with enlarged responsibility, until they could pay all their own bills and accumulate their own savings. It would be a far wiser policy to let each member of the family do his own giving.

Take a common case. Here sit in the pew father, mother, and three children. There is to be taken up a collection for missions. The father concludes to give ten dollars to the cause presented. That is to represent the family benevolence. Suppose we divide it among them. Father and mother give seven dollars. We will not make an individual apportionment in this case, for I have long ago learned that a prudent parson

will be above meddling in a family between man and wife. Call it seven dollars for the two. That leaves a dollar apiece for the children. Now, I say, it would be better far for a parent to give each of his children a weekly stipend for his own exclusive use, and teach them to give out of that outcome for missionary and benevolent purposes, than to give for them a much larger sum than they would give themselves. It would be better for these three children named to give twenty-five cents apiece toward the missionary contribution, than for their father to give for them each a dollar. The cause would lose seventy-five cents apiece on that Sunday, but in after years there would grow up three trained givers, instead of three successful sponges, that always absorb, but never give until they are squeezed, and think that all they get out of the old folks is so much clear gain.

I believe also in giving to individuals. Somebody has said that consecration in general is a good thing, but that consecration in particular is much better; that is of specific talents, time and means. So I think giving to particular causes, localities, individuals, is better than broadcast benevolence. I would not advocate either one of these methods exclusively. I would combine them. It is well for every church to be specially interested in a single mission, while giving more or less to all It is a splendid idea to support a paid missionary, and thus link money and manhood together. The cause then takes on personality. The letters and prayers that pass to and fro make the missionary station, though it be in India, Turkey, or China, an outpost of the parish. Plymouth Church, Brooklyn, never did a better thing than when it appointed Rev. Arthur H. Smith, D. D., its foreign missionary pastor. Many other churches ought to follow its example. If your church supports a missionary in the foreign or the home field, you will be more likely to gather information, to intensify interest, and to increase contributions for the whole work.

This individual giving I have mentioned is an ideal. There has got to be a very much larger appropriation of divine grace before it becomes a fact. In the meantime, a great deal of vicarious giving must be done. It is a simple sum in arithmetic to take the amount necessary to carry on the Lord's work at home and abroad in an efficient manner, and divide it among professing Christians, assigning to each his proportion; but it is much more difficult to collect it after you have assigned the amount. Many are unable to pay their part. Some are unwilling. Somebody else must contribute their proportion, or it will be lost to the cause. Hence, as long as there is sin in the world, there must be vicarious giving as well as vicarious suffering.

It is a divine law, and finds its highest illustration in the atonement All life was under condemnation. All life was to be redeemed. But no life was able to help. The life to be given in ransom must therefore, be an infinite life. Tell me Christ was but a man? Then abandon altogether the idea of redemption. He who could give his life successfully to redeem a world must have had dwelling in him—the fullness of the godhead bodily. He gave what sinful flesh could not give. The cross always means to me substitution. Now, the evangelization for which the cross stands is committed to the church. Give vicariously. Give not only your own proportion, though it be your proportion according to your circumstances. Give more still, that they who cannot give, or will not give, may not retard the coming of the Kingdom of God to all the earth.

Finally, there is such a thing as the grace of giving. It ought to be put in the list as the tenth fruit of the Spirit. But like all other virtues, it must be entered into enthusiastically, and enjoyed to accomplish the best results. Prayer, thus emphasized becomes communion, service thus rendered, becomes holy zeal. Giving in this spirit doubly blesses. It leaves its benediction alike upon donor and receiver. "It droppeth like the quiet dew from heaven," blessing both him who gives and him who takes.

This is the way God intended his kingdom to be built up in the earth. When the church has fully learned this divine principle, and has faithfully put it into operation, depend upon it, there will not be room enough to contain the divine blessing that shall be hers. Give, then, generously, individually, vicariously, enthusiastically. Mark the initials—G-i-v-e! I close then as I began. The genius of missions is the science of giving! The practice of missions is the art of giving!

Special Evangelistic Meetings in Matsuyama.

SIDNEY L. JULICK.

Words almost fail me to tell of the rich blessings the Lord has given us in a series of evangelistic meetings just completed. Mr. H. S. Kimura was with us fourteen days (October 14 to 23). The first two evenings were devoted to prayer. For eleven successive nights the simple gospel of God's love to man and of salvation at once from sin through trust in Christ was preached with burning zeal and numberless illustrations. An after-meeting was held each night, those only being asked to remain who seriously wished to find salvation. Mr. Kimura conducted these after-meetings with great skill; while all heads were bowed in prayer instant and courageous decision was urged; then those who had decided to give themselves to Christ were asked to raise their hands, all heads being still bowed. Decisions were made at every meeting, whether in the church, the girls' school, or the preaching place. Those who raised their hands were asked to come to the front, and the Christians, kneeling in rows behind them, were asked to pray for the new converts. At the close each convert was asked to sign a solemn pledge-card.

Mr. Kimura spoke twenty-five times altogether—eight of these in the girls' school. By the close of these series, 107 persons (58 men and 49 women) had professed conversion and had signed consecration cards. Many of these after-meetings were very solemn occasions. Our final meeting was one of welcome to the new Christians and farewell to Mr. Kimura. It was exceedingly successful, over seventy of the converts being present. Each person, old and new alike, had his name clearly written, pinned to his breast, all the young Christians had also a paper cherry blossom. A guilt-edged memorial card was presented to each convert, on which was printed the solemn pledge signed on the night of decision, an exhortation to faithful Bible study, church attendance and prayer, a brief prayer and suitable for the convert to use himself and two appropriate passages of Scripture. This memorial card is to be kept in the Bible. We hope that if at any time in the future the faith of any shall wane, this card will help such to return to their first experience and determination.

The dominant characteristics of Mr. Kimura's preaching are the earnestness of his own faith, the simplicity of his gospel message, insistence on only the pivotal truths of sin, eternal Life and Death, God's love, Christ's atoning death, and the need of instant

decision. He freely uses the second personal pronoun in the denunciation of sin. I was afraid some might take offence at this; such does not seem, however, to have been the case, though some of the Christians were offended by his fun and wit. He makes occasional use of sarcasm, but never once did I hear him bring out the pathetic side of life's struggles and failures. A large fund of common sense seasons all his words and ways. The Lord has given him a varied experience, both in America and Japan, fitting him well for the special work to which he is manifestly called. The duty now upon us is to follow up and train these many new Christians. We pray for wisdom and strength for this arduous task.

The Sunday-School.

BY REV. W. H. SQUDDER.

Lesson I. Jan. 4, 1903.

Paul and Silas at Philippi.—(Acts 16:22–34).

The lesson in outline. Sometime in A. D. 50 the missionaries from Antioch came to Europe at the seaport of Neapolis, and set out immediately for Philippi, eight miles distant. The few Jews here, made the riverside their place for religious gathering. Paul preached to these, Lydia was touched, and a church started. A slave girl, possessed with a spirit of divination by which she became a source of revenue to her owners, heard the preaching, and publicly called attention to the apostle being grieved. Paul finally released the girl from her evil spirit, whereupon her masters, realizing that their gains were removed, roused the people, enlisted the magistrate, and had the missionaries imprisoned. That night an earthquake shook the prison, loosened the prisoners, and gave Paul a chance to save the jailer. His conversion followed. The magistrates released the prisoners next day, on condition of their leaving the town, glad to be so easily rid of those whom they had beaten unjustly.

I. A new basis of opposition to the gospel.

There had been no lack of opposition to Christianity from the moment of its start in Jerusalem on the day of Pentecost. The missionary efforts invariably arrayed the leaders of the Jews against the Apostles. The basis of that opposition was religious. "These doctrines were new, subversive of Moses' teachings and revealed religion. "Occasionally, there was opposition from those who practised evil arts, as in the case of Simon Magus. (Acts viii:9). or Elymas (xiii:8). Here, however, the basis of hostility was pecuniary advantage. Is there any significance in this as the first mode of European obstruction to the advance of the Gospel? Whether it was or not, it is a type of a very large class that wills no good to the advance of Christian principle. All illicit methods for money-making are represented in the slave-owners of this poor girl. All organized methods for maintaining the liquor traffic are of the same ilk. Christianity is the deadly foe of all that corrupts and preys upon the people, and in its determination to cast out the evil spirit the saloonist finds the real reason for opposition to it. Most of the saloon-keepers are in the business merely for the pecuniary returns, and they resent any institution or person that would weaken or detract from their gains. A subtler form of the same thing is found in present day commercialism, which is fostering a pecuniary self-interest and creating a materialism, that at bottom is anti-Christian. Jesus long ago said, "Ye cannot serve God and Mammon." The citizens of Phillippi cared but little about the gospel, until it interfered with some one's personal interests, then they suddenly discovered that it was illegal, and subversive of custom. How true to its original character the gospel is, yet, were it finds laws and customs that are corrupt and unwholesome.

II. The expulsive power of the gospel.

The slave girl did not quietly listen to the apostles' preaching. Lydia acknowledged the power of the Word, because she was touched by God's spirit,—this girl recognized it because she was possessed of an evil spirit. All attempts to describe this divination of hers to "ventriloquism," or "magnetism," falls to the ground before Paul's command. Silly enough to have Paul vexed by a natural power, but to make him say to such things, "I command thee, in the name of Jesus Christ, to come out of her," seems to me little short of lunacy. The girl was possessed of a spirit, an evil spirit, like those which Jesus had to deal with on several occasions. They were instant in announcing who He was, and inquiring as to his determination to destroy them. Likewise, here, this damsel discerned the power of the gospel, and acknowledged Paul the "slave of the Most High God." We are told that "Most High God"—or "God the Highest" was a common expression of ancient paganism, and prayers and vows were made to this deity in hope of securing "salvation." The words, therefore, constitute an admission of the superiority of the power which Paul represented. And so it proved, when in obedience to his command, in the name of Jesus, the evil spirit left her. It is another illustration of that power which Jesus declared would cast out evil from men. It has not diminished, even in these days. Thousands can testify to the disappearance of the evil in their hearts, when the Holy Spirit comes in, and to the expulsive power of the Gospel, the "Power of God unto salvation."

III. The jailer's conversion.

There are so many adjuncts to the conversion of any soul, that each case becomes independently interesting. The factors in this instance are so unusual that we like to dwell on them.

1. There was the preaching of Paul.

Generally, this preacher created a sensation among his auditors, which spread into the community and roused the people. There is no hint in the narrative that such was the case in Philippi. There being no synagogue, and the 'place where prayer was wont to be made' being away from the city proper, and the audience being largely made up of women, the usual factors for stirring up the religious part of the community were reduced to a minimum. Nevertheless, the preaching was as good and as faithfully spoken, as at other places, with splendid results. One unlooked for effect was upon the demonized girl. Her publicity made people give heed to the strange preachers.

2. The arrest of Paul and Silas.

It was due to the excitement of the mob under the stimulus of the master of the slave girl. It is a little strange that the 'magistrates' did not exercises the usual judgment expected of such officers. There were two of them occupying the same position that Pilate did when Jesus was brought before him, and the case should have received their attention as 'Praetors.'

Nevertheless, they seem also to have been swept along on the current of mob excitement, even sharing in the general uprising by rending the garments off from the Apostles, and ordering them scourged with

rods. It is probable that this unusual action of the officials prevented Paul from making the assertion which caused a change in the attitude of those Praetors the next day. (v. 37). But we want to emphasize the suffering which this beating and subsequent imprisonment brought to Paul and Silas, not to dwell upon blood, furrowed backs, or the pain of stretched apart limbs in the stocks, or the darkness and foul atmosphere of that inner prison, but that all these were included in the consecration which these men had long ago made to their Master. "Whose I am and whom I serve," was their C. E. pledge, and that encompassed all possible mal-treatment, even to death itself. Is our C. E. pledge inclusive, or exclusive of sufferings for our Lord?

3. The conduct of the prisoners.

Help, of course, was impossible, with their stiffened, aching backs, and limbs benumbed with the pressure of the stocks. Discouragement and lamenting over their hard fate was in order. But these were not ordinary prisoners. They had something which Praetors, or jailers could not dispossess them of. They were of that other band of prisoners who departed from the council, 'rejoicing that they were counted worthy to suffer shame for his name" (v: 41). So they prayed and even sang their praises so loud that the other prisoners heard them and wondered.

4. The great deliverance.

Earthquakes, as well as snow, rain, and sunshine, are God's instruments, when He wants to make use of them, and here is a splendid instance. Can an earthquake convert anyone? It can help. It struck the fetters from the prisoners, but it did more for the jailer, it freed his mind from some of those fears and superstitions which heathenism had placed upon it. Great deliverance comes by any means which causes a sinner to ask, "What must I do to be saved?" Oh, that we had some more of those kind of earthquakes that would throw men's souls into commotion, and set them to thinking of their eternal destiny and need of salvation. That one soul was worth all the suffering and disgrace. But they received more compensation than that. His entire household was converted, and we may believe some children were in it. Lydia and her household—the slave girl dispossessed of the evil spirit, the jailer and his household — a substantial church membership that for the church at Philippi to start on. No wonder Paul loved it, and wrote an epistle to it later in his career. He had given birth to it under great suffering, but his joy was a thousand times greater for it meant the salvation of precious souls.

Added Points.

1. The cruelty of selfishness and ungodly men.
2. The power of a joyful and Christian life
3. The efficacy of prayer under most straightened conditions.
4. Household religion.
5. God's covenant the same in all ages—to Abraham, to Israel, to the jailer and his family, to us.
6. Saved persons show their new life in deeds that correspond to their belief.
7. Suffering is a potent method of serving God.
8. Conviction of sin the greatest blessing if it drives us to ask, "What must I do to be saved?"

Every man reveals himself when he describes another.

Justice seeks those who will not seek mercy.

Christian Endeavor Service.

BY REV. BEN F. SARGENT.

Topic for January 4, 1903.

(Eph. 4:22-32).

How to Get a Fresh Start.

That is the beautiful thing about the new year—that it is a fresh start every twelve months. The old page of life which began a year ago is marred with many a blot, which even tears cannot erase. At first, we kept very near the copy, and with great pride thought we were making a fine record. Soon we began to make each day like the one before it, and soon found that we were far from our original copy—the perfect example. I once learned a lesson from a carpenter who was sawing a great number of boards of a certain length. I noticed that he always measured by his first board. That seemed less easy for him to do than to saw each by the preceding one. So I asked him why he did not use each in turn as the measure for the next. He replied, "Well, I am sure the first one is right. The second one I hope is right, but it might be a saw's breadth longer or shorter, and if I measured by that I would be a little out of the way, and if I kept on using a wrong measure, I should be a long way off by the time I got them all sawed." I thought then, and say it now, if we use ourselves or others as a measure for each day, we get along way off before the end of the year. So Christ comes to us and gives us a fresh start A new page, clean and unspotted. A new measure, fresh from heaven.

A Fresh Start.

This suggests that we put off the old man, and put on the new. Mathew Henry once preached a series of twenty sermons on just this text. So suggestive were his topics that I am going to suggest that any society might do well to use them for antiphonal verse service. The room might be divided, half taking the "offs'," and half the "ons."

Put off pride. Jer. xiii: 15. Put on humility. I Peter v:6.

Put off passion. Col. iii:8. Put on meekness. I Peter xxxiii:4.

Put off covetousness. Heb. xiii:5. Put on contentment. Heb.

Put off contention. Gen. xiii:8. Put on peacefulness. Jas. iii:7.

Put off murmuring. I Cor. x:10. Put on patience. Luke xxi:19.

Put off a life of sense. II Cor. vi:18. Put on life of faith. Gal. ii: 20.

Put off fear. Gen. xvi. Put on hope. I Peter i: 13.

Put off hatred Lev. xix:17. Put on love. John xv:12.

Put off self. Matt. xvi:24. Put on Christ. Rom. xiii: 144.

The remaining comparisons (which may be found in your concordance) are cheerfulness vs. melancholy; seriousness vs. vanity; chastity vs. uncleanliness; temperance vs. drunkenness; honesty vs. deceitfulness; sincerity vs. hypocrisy; good discourse vs. bad discourse; good company vs. bad company; watchfulness vs. security; diligence vs. slothfulness; prudence vs. folly.

The Spirit of God.

In this fresh start we have the spirit of God with us.

"Let us not grieve him' says the apostle. He also points out the ways in which that is often done. The 29th verse indicates some of them. How often the blessed Guest must be grieved by that which proceeds from the mouths of God's own children. Yet, this same spirit was given us to check us when we go astray, and to lead us into ways of purity and light. James says, "If a man offend not in word, the same is a perfect man and able also to bridle the whole body."

Other ways are indicated in the 31st verse.

These are inward rebellions against the spirit's sway, which must grieve him sorely. How often we may each have caused him grief by the bitterness of our hearts in rebellion against our lot, especially as compared with the lot of others.

The Daily Kindness.

In this new year we are commanded (verse 32) to be "kind one toward another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven us."

How much that sounds like the echo of the angel's song over Bethlehem. How much it sounds like the Lord's prayer.

Christ was called the prince of peace, as he was the Son of God. He came making peace. We shall be called the children of God if we make peace all along our new year. Jesus said, "Blessed are the peacemakers, for they shall be called the children of God." May that peace rest upon every Christian Endeavor Society in California this year, because it dwells in the heart of every Endeavorer.

A Fresh Start.

Every day is a fresh beginning,
  Every morn is the world made new.
You who are weary of sorrow and sinning
  Here is a beautiful hope for you,
  A hope for me, and a hope for you.

All the past things are past and over;
  The tasks are done, and the tears are shed
Yesterday's error, let yesterday cover
  Yesterday's wounds which smarted and bled,
  Are healed with the healing, which night has shed.

Yesterday now is a part of forever;
  Bound up in a sheaf, which God holds tight,
With glad days, with sad days, and bad days, which never
  Shall visit us more,with their gloom and their blight
  Their fullness of sunshine, or sorrowful night.

Let them go, since we cannot relive them,
  Cannot undo, and cannot atone;
God in his mercy, receive, forgive them.
  Only the new days are our own,
  To-day is ours and to-day alone

Here are the skies all burnished brightly,
  Here is the spent earth all reborn,
Here are the tired limbs springing lightly,
  To face the sun and share with the morn
  In the chrism of dew and the cool of dawn.

Every day is a fresh beginning,
  Listen, my soul, to the glad refrain,
And spite of old sorrow, and older sinning,
  And puzzles forecasted, and possibly pain,
  Take heart with the day, and begin again.

—Susan Coolidge.

Church News.

Northern California.

San Francisco, Olivet.—Next Sunday the pulpit will be occupied by the Rev. E. S. Williams of Saratoga. The work at Olivet is in good condition. Christmas services were held last Sunday, with good attendance.

Grass Valley.—The Ladies' Aid Society held a bazaar lasting two days of the first week in December in the parlors of the church. A "Green Tea" was one of the features for the two afternoons. A program was also rendered each evening in the main audience room. The ladies realized as a result of their effort the net sum of $308. Within the last three years this Aid Society has put a cement sidewalk around the church and in front of the parsonage, painted the church; also recarpeted it, besides other expenses not so great, and now has $200 balance with which to start the new year.

San Francisco, Fourth.—Last Sunday morning the balance of the $1,200 required for the recent improvements was contributed. This was $50. There is progress in this church in all departments. Our Junior and Intermediate Christian Endeavor Societies have increased their membership during the past three months from thirty-six to one hundred and one. These societies received the banners awarded at the last quarterly convention of the Golden Gate Union for the largest increase of membership during the quarter. Our Senior society has increased from a membership of eighteen to thirty-nine in the past three months. The Sunday-school has a much larger attendance than at any other time for several years. Recently there was added a young people's Bible class. The membership of the church at the present time is eighty, seventeen having been added since September. Our pastor is giving us excellent sermons and is a splendid leader in all lines of work.

Utah.

Salt Lake City.—In the First Congregational church of Salt Lake City Dr. Clarence T. Brown gave, on a recent Sunday, a eulogy full of power on the late Joseph Parker. Last Sunday he gave a sermon on Forefathers' Day. The five o'clock vesper services are greatly enjoyed, and they are attended by large congregations. All hearts are stirred at this service and a deep spiritual feeling is manifested. The infant department of the Sunday-school numbers one hundred. A kindergartner who combines a warm Christian heart and the methods of her profession has charge of the smallest children. "Thank you day" was recently observed and Christmas gift day comes next Sunday, with remembrances for the less fortunate. The Ladies' Aid Society, numbering eighty strong workers, this week earned $800. The condition of the work is most gratifying along all lines.

Washington.

Spokane, Westminster Church.—At the annual meeting the best reports in the history of the church were presented. The income for the year was over $5,000. All current expenses were paid, including $600 improvements on church building. The most delightful harmony pervades the church. Over fifty united with the church. A Young People's Club has recently been formed among the young men and women for social and literary purposes. The membership of the club is already over sixty and will soon be dou-

ble that number. The reports of the deacons and trustees contained strong commendations of the leadership and services of the pastor, Rev. George R. Wallace, who is now at the end of his third year of service. Westminster church has one of the finest stone church buildings on the Pacific Coast, valued at $50,000. A few years ago a debt of 25,000 embarrassed the work. This debt has been reduced to $7,500, which is due the C. C. B. S. and which in the near future will be raised, leaving the largest Congregational church between Minneapolis and Seattle entirely free from debt. The attendance at the services is the largest the church has had. The future of this church is full of hope, the membership being not only united but enthusiastic. This church has a Board of Trustees other churches might envy, and the chairman, Mr. A. W. Doland, is a host in himself.

Idaho.

Wallace.—Union revival services are being held by the Methodist and Congregational churches of Wallace. The pastors of the respective churches conduct the services alternately in the Methodist church. Good interest is being manifested in the meetings. A public library and free reading room have been established under the auspices of the Fabian Literary Club, with Rev. J. B. Orr as librarian. This is a move in the right direction and much credit is due Mr. Orr for his faithful efforts.

Mullan.—The Sunday-school is making elaborate preparations for Christmas. A beautiful cantata is being rehearsed and will be rendered Christmas eve. The Ladies' Aid's annual social and entertainment, given on the 16th, was a grand success. The amount realized was $125 net. At our December communion one member was received by letter.

The California Chinese Mission.

The annual meeting of this corporation was held on last Monday, December 22d, at Congregational headquarters. The annual report of the board of directors showed a prosperous and useful work. The total number of pupils enrolled in its schools (Chinese and Japanese) was 1,226. The total number of workers was forty-two. Seven visitors have been engaged in the work for mothers and children, four in this city and one each in Fresno, Los Angeles, and Ventura. There has been much of this work done at other points by the teachers in the mission schools. Fifty-seven conversions have been reported, carrying the aggregate for the thirty years of the mission's work well above 2,000. The treasurer's report showed receipts and expenditures amounting to $13,382.71, of which $6,000 came from the American Missionary Association. The permanent property of the corporation is valued at $44,900, and consists of the mission houses in this city (one not used at present, but rented), and one each in Berkeley, Fresno, Santa Barbara, Pasadena and San Diego. The debt amounts to $9,250, distributed as follows: Central mission house, in this city, $6,130; that at Berkeley, $1,840; and that at Fresno, $1,280. This indebtedness is being diminished steadily by sinking funds, the resources of which come from rents and donations. During the last year, $750 were paid, and it is expected that $300 will be on hand for payment on February 1st.

The election resulted in the choice of the same officers as those of the last and many preceding years: Rev. J. K. McLean, D.D., President; Rev. S. H. Witley, D.D., and others, Vice-Presidents; Rev. Wm. C. Pond, D.D., Secretary; Wm. Johnstone, Treasurer.

On account of impaired health, and greatly to the regret of all, Rev. F. B. Perkins was obliged to decline re-election as a member of the board of directors, and Rev. W. C. Day, D.D., was chosen in his place. It consists of the following persons: Rev. Geo. Mooar, D.D., Rev. Joseph Rowell, Rev. C. S. Nash, D.D., Rev. Jee Gam, Rev. E. D. Hale, J. Edward Warren, and Rev. W. C. Day, D.D.

The Congregational Club.

The Rev. I. C. Meserve, D.D., recently of Connecticut, and now supplying Plymouth church, this city, and the Rev. George C. Adams, D.D., addressed the Congregational Club at the California Hotel on Monday evening on "The Puritan Spirit of England and the Puritan Spirit in the United States, Respectively."

Mr. Meserve spoke as an American, who derived his ideas from a residence in London, where, as pastor of a prominent church, he was afforded the opportunity of a study of English problems. He spoke in a manner that indicated familiarity with English political and religious men and affairs and made a spicy, entertaining and eloquent address. Mr. Meserve is a pleasant speaker, and expressed the thought that the English and American Puritan together comprise the most influential force of today. His comments upon the big "I" in the Puritan were well received, as was his criticism upon English aristocracy, and the remark that "Parliament was the people." Certainly Plymouth church has reason to hold fast to that which is good and retain her present "supply."

Dr. Adams was packed full of history, which he unfolded in an address replete with sketches of Puritan character and event.

Both the addresses made the impression that the Puritan occupies a large place in the life of America, and that his spirit is still alive in the world.

The decorations were elaborate and patriotic, and the attendance good. Prof. Charles Hain of the Third Congregational church, presided, and Miss Grace Savage rendered two solos. Good old hymns were sung as only the descendants of the Pilgrims can sing them on Forefather's night, and everybody seemed to have a good time, including the ladies of whom many were present.

The American Board Almanac for 1903 is ornate in its make-up, and beautifully illustrated as usual. It is full of just such information about our missions and those of other societies, as every pastor and every friend of missions wants to be able to put his hands upon. It is packed with facts and incidents, and has the names and addresses of all our missionaries. You can not afford to be without it. It can be had of Rev. W. Frear, at Congregational headquarters, San Francisco, at 10 cents per copy, or one dollar a dozen.

Married.

McGINNIS—ADAMS.—In the First Congregational church, Tuesday evening, December 16, 1902, Mr. Richard Brodhead McGinnis and Miss Alice Adams, Rev. George C. Adams, D.D., the father of the bride, the minister officiating. The home of the newly wedded couple will be at Prescott, Arizona.

Next Monday the Rev. H. J. Vosburg of the First Baptist church of Oakland will address the Congregational ministers of San Francisco and vicinity on the subject "The Modern Emphasis in Religious Work."

Oregon Letter.

BY GEORGE H. HIMES.

The writer recently unearthed a letter written by Dr. Marcus Whitman. It is as follows:

"Wailalpu, Sept. 7, 1846.

"Rev. A. F. Waller—My Dear Brother: Mr. Spalding wrote me a few days since saying he thought you would be pleased to send two of your children to our school this winter.

"I have just closed a bargain with Mr. Geiger to commence a school as soon as he can go up to Mr. Spalding's and return. Probably Mr. Spalding's children will come back with him as he was anxious for me to have the school commence as soon as possible. We shall have a large family, indeed; but I think I can make up to Mrs. Whitman by my own attention and help from the boys in some measure.

"Mr. Geiger may not continue more than ten or twelve weeks, but after that Mr. Rogers will continue for three months. In the meantime Mr. Rogers will give occasional lessons in music during Mr. Geiger's term.

"We will not charge you at most more than $1.25 per week for board, etc., for your children, but if you can pay on my bill in March before we pay at Vancouver I may take one dollar per week.

"I will make no charge for wood or the teacher's board and give you tuition at cost.

"If Mr. Brewer's children were old enough we would be glad to have him send also.

"We think Mr. and Mrs. Clark will be likely to come and winter with us. In case he should come to your place could you not take a boat or large canoe upon your ox wagon as far as the river of the Chutes, and aid him to come and at the same time bring your children. If possible, let Mrs. Waller accompany you for a visit.

"In great haste, yours truly,

"Marcus Whitman."

Mr. Waller, to whom the letter was addressed, had charge of the Methodist Mission at The Dalles, or "Wascopum," as it was then known. The Mr. Brewer referred to was Mr. Waller's assistant. Mr. Rogers was Andrew Rogers, who was killed with the doctor and his wife on the fateful November 29-30, 1847.

Dean W. N. Ferrin of Pacific University left Forest Grove on the 17th inst. for Chicago and other Eastern cities on important business in connection with the college. He will return in three weeks.

Mrs. Cephas F. Clapp just received news from Mrs. Morton D. Dunning conveying the sad announcement that her little boy died on shipboard as she was on her way to join her husband, Rev. M. D. Dunning, in Japan. The death occurred on November 29th. The child was eighteen months old and was born at Forest Grove. All who knew the afflicted ones will join in heartfelt sympathy for them in this hour of great grief.

Not long since your correspondent heard of a minister of another denomination who was having trials and tribulations of an unusual sort. He is grievously possessed of the tobacco habit and a brother minister is determined to make him quit it or quit the ministry. Twice the offending brother has been called before a tribunal of his church, and twice acquitted. Now his prosecutor proposes to see what virtue there is in a local civil court, hoping in some way—yet to be revealed—to gain his point. Probably there are godly men, laymen, I grieve to say, as well as ministers, who use the vile weed, and thereby certainly lessen their influence for good; but it is certainly a new departure to strive to bring about a reformation through the courts.

The Y. P. S. C. E. of the Mississippi Avenue church recently held is annual business meeting. Written reports concerning all phases of the Society's work were presented and officers for the ensuing year elected. An interesting manuscript paper called the "Multnomah Times" was read.

It was unanimously voted to continue the "Calendar Queen" plan of raising funds by the society to assist in the work of the church. This plan is to elect a Queen, representing the year; she appoints 12 members representing the 12 months; these 12 in turn secure seven persons representing seven days; each day agrees to pay 10 cents per month, hence each Month collects 70 cents every 30 days and makes returns to the Queen at each monthly business meeting during the year, and giving nearly every member something to do. The only change made from this plan was the election of a Calendar King with six subjects, and a Calendar Queen with six subjects.

Dr. House gave a most excellent discourse this morning, suitable o Christmastide, his subject being "The Names of Christ." His text was Isaiah ix: 6.

The results of the recent annual bazaar held by the Ladies' Aid Society have far exceeded the most hopeful expectations. The $1,200 mark has been passed, and yet reports are not all. The ladies have sent one thousand dollars to the C. C. B. S.

There lies before me as I write a time-stained letter. The man who penned it did not know what was in store for him. Perhaps it is well that he did not—in fact it is well for us all that we cannot peer into the future. Would that all who may perchance read these lines could be as true to his or her convictions, under all circumstances as the author of this epistle, who now is reckoned among the greatest men of the earth, and whose name is high up in the column of immortals. The letter is as follows, and now sees the light for the first time:

Springfield, Ill., August 4, 1860.

"Friend Francis: I have had three letters from you—one a long one, received in February; one telling me of the deputation of Mr. Greeley to cast the vote of Oregon in the Chicago convention, received a few days before that convention; and one written since you knew the result of your Oregon election, received a few days ago. I have not, till now, attempted an answer to any of them, because I disliked to write you a mere note, and because I could not find time to write at length.

"Your brother, Allen, has returned from California and, I understand, intends remaining here. Josiah is running Justice of the Peace court about as when you left. We had a storm here last night which did considerable damage, the largest single instance of which was to the Withies. A wall of their brick shop building was thrown in, and, it is said, destroyed ten thousand dollars' worth of carriages. I have heard of no personal injury done.

"When you wrote you had not learned of the doings of the Democratic convention at Baltimore; but you will be in possession of it all long before this reaches you. I hesitate to say it, but it really appears now as if the success of the Republican ticket is inevitable. We have no reason to doubt any of the States which voted for Fremont. Add to them Minnesota, Pennsylvania, and New Jersey, and the thing is done. Minnesota is as sure as such a thing can be; while the Democracy are so divided between Douglas and Breck-

inridge in Pennsylvania and New Jersey that they are scarcely less sure. Our friends are also confident in Indiana and Illinois. I should expect the same division would give us a fair chance in Oregon. Write me what you think on that point.

"We were very anxious here for David Logan's election. I think I will write him before long. If you see Colonel Baker, give him my respects. I do hope he may not be tricked out of what he has so fairly earned.

"Make my kindest regards to Mrs. Francis; and tell her I both hope and believe she is not so unhappy as when I saw her last.

"Your friend, as ever,

"A. Lincoln."

The Mr. Francis referred to was Mr. Simeon Francis, who, at the date of the letter, was the editor of the Oregonian of this city, having assumed that position the year before. For many years he had been a personal acquaintance and friend of Mr. Lincoln in Illinois. On September 9, 1861, Mr. Francis was commissioned a paymaster in the United States Army with the rank of major. The "David Logan" referred to was a son of Judge Stephen T. Logan, once a law partner of Mr. Lincoln at Springfield. Logan was the candidate of the Republican party for Congress in Oregon in 1860, by Lansing Stout, Democrat, by less than fifty majority. In November, 1860, the Republicans carried the State by a plurality of about three hundred. Twice afterwards David Logan was nominated for Congress, but was defeated each time. He was a man of splendid ability, and to this date never been surpassed as a lawyer, particularly in criminal cases. The love of strong drink lead to his untimely undoing.

Portland, Dec. 21, 1902.

Books Concerning California.

The officials of the Passenger Department of the Southern Pacific have just issued three new booklets relative to California. They are devoted to setting forth in a terse and succinct manner the opportunities, resources and developments of the State, and in showing the possibilities for intending settlers. One of them, "California Industries," is devoted to a detailed account of the crop returns and resources of the State by counties, together with the personal testimony of the people who furnished the information. All of the booklets are handsomely illustrated. They are intended for free distribution among those desiring more and accurate information concerning California, and may be had upon request to E. O. McCormick, Passenger Traffic Manager of the Southern Pacific Company, San Francisco, Cal.

"A Bought Thing."

Anent the fearful tragedy occurring among the Ingleside contingency a few weeks ago the San Francisco "Call" says: "This city was shocked by a tragedy of death and a far more depressing tragedy of degradation in the lives of a man and a woman. A girl, hardly eighteen years of age, believing that life's ideal had come to her, tired of the prospect before its beginning, killed herself, and a man presented to the public gaze a spectacle of horror far more fearful than death itself. The girl was a bought thing, a purchased convenience, weak, frivolous, ignorant, wicked. The man had bought her as he would have bought a beautiful dog, to minister to instincts which would dishonor a hound." The ink on the Mayor's signature authorizing the assemblage of these human vultures was scarcely dry when this crime was committed.

Some people affect to believe there is no future punishment but it seems to us that down deep in the soul of every honest man there is developed under circumstances of such black turpitude a firm conviction that if there is not a place of future punishment there ought to be. It matters not whose hand held the pistol in this case everybody knows who the murderer is. We claim that such men are wholly unfit to be at large, that our penal code is weak when it comes to deal with such crimes. It is easy to say such girls are "weak, frivolous, ignorant, wicked." That may all be true, but the snares, the lies, the promises of marriage, the dazzling use of money are not easily resisted by dependent girls. It is altogether possible that this girl was a simple, over-confiding, young woman, and under other conditions would have been noble and true. But this villain, who snared her and dragged her down to death, simply sprinkles on an extra amount of perfume and goes out for another victim.

Public opinion is unfair toward girlhood. We admit there is in public opinion a reverence for sister, for wife and for mother truly Christian, but it seems to lack power of concentration. Through society there sneaks an innumerable host of black-hearted scoundrels. Society, in most instances, knows them. If they dress well they are tolerated. What wonder they "buy girls as they would a beautiful dog!" These unspeakable rascals are not only measurably free from the ban of society, but defy the courts of law. They go absolutely free. There is a strict law against kidnapping, and we hope it will be enforced, but what law is there against the treacherous villains who constantly plot the destruction of fair girlhood. This can not always continue. If the citizenship of a nation will not redress these deep, bitter wrongs, then God will hear the cry of broken hearts. It is a little whimper in the heart, a mere stifled sigh on the lips, but a thunder peal when it reaches the throne of God. There is no sore so deep, like very leprosy itself, as this traffic in girlhood. Public sentiment should be aroused. There are no whipping posts in these days; we don't want any; but the stinging lash of public opinion should make the backs of these subtle scoundrels raw, and those who draw up and sign ordinances permitting them to infest society should not go free. The very thunderbolts of public indignation should knock their political heads off. They should be repudiated as promoters of rascaldom. The Ingleside Supervisors and Ingleside Mayor have no moral right under their sworn duty to sign such an ordinance.

"A bought thing!" sounds so cold, so pitiless, so like the heart of a savage, so like a taunting challenge to womankind, that to let it pass unnoticed seems almost like treachery to the race. If there was but one girl thus "bought," it would be bad enough, but what shall we say of this wicked Satanic traffic. — California Christian Advocate.

Much satisfaction is expressed in temperance circles at the decision of the government that no liquor shall be sold in the Samoan possessions of the United States. Shortly after the Navy Department assumed control of the American share of the islands, a license was granted for the sale of liquor at Tuitila, but subsequently the naval governor recommended that it be revoked, which was done. Since then, strong pressure has been brought to bear on the Secretary of the Navy to overrule the recommendation of his subordinate, and permit the sale of liquor by United States Vice-Consul Blalock, in his hotel at the above-named place. Secretary Moody received and carefully considered Mr. Blalock's petition, and has finally and definitely refused to permit the sale of liquor in any form, at any place in the Samoan Islands, over which he has jurisdiction.

The only way to flee the vengeance of sin is to fear its venom.

Boys and Girls..

Love Unexpressed.

The sweetest notes among the human heartstrings
Are dull with rust;
The sweetest chords, adjusted by the angels,
Are clogged with dust;
We pipe and pipe again our dreary music
Upon the self-same strains,
While sounds of crime and fear and desolation
Come back in sad refrains.

On through the world we go—an army marching
With listening ears;
Each longing, sighing, for the heavenly music
He never hears;
Each longing, sighing, for a word of comfort,
A word of tender praise,
A word of love to cheer the endless journey
Of earth's hard, busy days.

They love us, and we know it; this suffices
For reason's share—
Why should they pause to give that love expression
With gentle care?
Why should they pause? But still our hearts are aching
With all the gnawing pain
Of hungry love that longs to hear the music
And longs, and longs in vain.

We love them, and they know it; if we falter,
With fingers numb,
Among the unused strings of love's expression,
The notes are dumb;
We shrink within ourselves in voiceless sorrow,
Leaving the words unsaid,
And, side by side with those we love the dearest
In silence on we tread.

Thus on we tread, and thus each heart in silence
Its fate fulfills,
Waiting and hoping for the heavenly music
Beyond the distant hills,
The only difference of the love of heaven
From love on earth below,
Is—here we love and know not how to tell it,
And there we all shall know.

How Isaac Plays Baseball.

There is nothing that Isaac enjoys so well as a game of baseball. No one considers him an expert player, but that doesn't disturb Isaac. When he sees fit to join in the game, nobody cares to hinder him. Although the boys with whom he plays are skilled in the art, if they see Isaac approaching they always make a place for him.

He catches better than he pitches, and for this reason Elmer and Jack and Winslow always enjoy throwing the ball just to see him leap up into the air and catch it between his paws—for I shall have to explain that Isaac is a cat, a beautiful large gray cat with double paws.

One afternoon Isaac stood upon the window-seat looking out of the window when the boys began to play. He watched the ball as it sped back and forth through the air, turning his head uneasily from side to side and excitedly lashing the air with his tail. Jack, who was the catcher, suddenly missed the ball which Elmer had thrown a little too high. This was too much for Isaac to stand. He jumped down from the window-seat and ran to the door; this being closed, he rushed back to the window. The screen was cotton netting and Isaac dashed through it and arrived upon the scene just as Elmer again sent the ball whizzing through the air.

Isaac saw it coming in season to catch it as it came down. His sharp claws held it tightly and it was with difficulty that the boys at last succeeded in coaxing him to give it up to them.

Sometimes Jack says to him: "Want to play ball, Isaac?" After this there is no peace until a game is started.

Isaac has several times tried to use his paw for a bat and one day he came to grief. The ball struck with great force against his outstretched paw and it was many days before he again joined in the game.

The boys cared for him tenderly and when he at last began to limp around on three feet, they gave up playing baseball for a while, until their little friend could again play with them.

The boys were very careful after this, however, that the ball was not thrown too hard when Isaac was taking part in the game; and Isaac, to this day, carries a twisted paw and limps a little, as a result of his rashness.—Helen M. Richardson, in Zion's Herald.

A Little Digger of Weeds.

"Ninety-five, ninety-six, ninety-seven," counted Marian, with a long sigh. "Three more to make a hundred!"

Little Marian, in her gingham slip gown, armed with a strong kitchen knife, was digging out dandelions for two cents a hundred. It was in the little green plot between the walk and the curbing. She had it free from weeds now, and she was to dig nowhere else. She had dug out some with the knife, and some with her sturdy fingers, lying flat on the ground. The little strip had been kept so well mowed that the dandelions grew very low and close in among the short grass and were not easy to take out. She would like to go over and dig in the school-yard across the way, for there the dandelions were big and strong, each one crowned with fluffy blossoms; but she had been told to do her digging in that green plot, so there she stayed.

"Oh, ninety-eight," cried Marian, spying out a stunted bit of a plant that fairly hugged the ground. "But, dear me! I don't believe there's another one."

Still, after a long search, she did discover another tiny mite growing almost under the edge of the sidewalk.

"Ninety-nine! Now, if I could get just one more!" sighed Marian, examining the grass with an anxious eye. "Who'd ever s'pose that dandelions would go and sow just ninety-nine of themselves, and then stop short?"

"Hello!" said Jonny Briggs, stopping short at the sight of the little figure lying on the ground. "What's the matter with you?"

Johnny Briggs was a new boy just moved into their block.

Marian told him. "And I don't s'pose I'll ever get that two cents," she said, "though I lack only one; but there isn't a single one more!"

"Does your mother always count things?" asked Johnny.

"No," said the little girl. "She just asks me how many and I tell her."

"Then it's easy enough," said Johnny. "She'd be sure, just looking at them, that there must be as many as a hundred!"

"Johnny Briggs!"

"Anyway," suggested Johnny, red spots coming to his cheeks, "how do you know you didn't make a mistake when you counted?"

"I know I didn't," said Marian, "I counted 'em nine times."

"See here, wait a minute!" said Johnny, and away he darted across the street.

"There!" cried he, returning with a dandelion plant and tossing it into Marian's basket. "Now you are all right."

"No, I'm not," said Marian, shaking her curly head. "Johnny Briggs, I think you are a kind boy, but I guess you'r not honest. If you're going to live in our block I hope you'll be honest. You see we're trying to make our block the nicest block in this street. That's why mamma and I are digging out our weeds."

"I'm pretty honest," said Johnny, who was also pretty red. "And say," he called back at the gate, "I s'pose, maybe, every time I see a dandelion I'll think about keeping the block nice."

Little Marian sat on the ground a few minutes longer, thinking about Johnny Briggs. "I guess he'll be a nice boy to have in the block," she thought. She liked very

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much what he had said at the gate.

When Marian carried her pan of weeds to her mother, she said, "Mamma, there's only ninety-nine in this hundred; but there isn't one left to dig. Couldn't I do something else? "Yes," said her mother, "bring me my purse, and I will pay my honest little girl.

Stand the Racket.

Pluck, grit, fortitude are indispensable requisites to victory in Christian warfare as truly as in national struggles. In "A Prisoner Among the Filipinos," Lieutenant Commander Gillmore tells the thrilling story of a young soldier's heroism. He says: "There was blood on men, oars, swords, guns." Having only a revolver himself, he grasped a rifle dropped by one who had just been killed. It had been hit on the lock and the clip was crushed in. Seeing this, Venville, one of the apprentice boys on the boat, undertook to fix it. They were still under fire, with missiles flying about them. While doing his best to repair the gun, a bullet went through the flesh of his neck. Without relaxing his effort on the rifle young Venville said: "Lieut. Gillmore, I am shot." A second ball ploughed through his breast and came out at his armpit. Still sticking to his task he remarked calmly: "I am hit again, Commander." Pulling away at the jammed clip, another bullet cut a shallow furrow along the left side of his head. Wiping the blood from his face with his coat-sleeve, he quietly observed: "Mr. Gillmore, they have hit me again." Soon a fierce ball crashed into his ankle, inflicting a most painful wound. At this a slight quiver was noticeable in the boy's voice as he said: "Lieut. Gillmore, I am hit once more, but I have fixed the gun, sir." Only seventeen years old was this American lad, and never under fire before. We need moral heroes among our young people as brave as Venville. Some one says: "A man who will live earnestly must stand the racket."—Zion's Herald.

A Very Rare Kind of Insanity.

"Over in Pittsburg, Pa., people have some very queer ways. Two sisters, Shannon by name, who had been poor all their lives, until recently by legacy, they were given an income of $200 a month. They were not experienced or wise in business affairs, as the world reckons wisdom. They did not invest their money in a way to increase and make for themselves a fortune. They knew what it meant to be poor; they had themselves felt the pinch of poverty, and so they set about alleviating, as far as possible, the poverty which they knew so well in all its horrors and heart-deadening hopelessness. They gave away money, they bought food for the poor, and clothing, to the full limit of their income. It may be that they did not properly discriminate between the deserving and the undeserving poor. To the starving they gave food; to the naked they gave clothes; for the sick they bought medicine. And this in Pittsburg is considered insanity. The police took them in charge for inquiry into their mental condition. Perhaps it is insanity as they reckon insanity who have not learned the principle of charity, but it surely is a very rare sort of insanity, and a great pity that the same kind of insanity does not develop in people of larger means. This kind of insanity lets the sunshine into the dark, shadowy places of the earth, and one could easily wish that there were more of this same kind of insanity."—The Brethren Evangelist.

The Bible on Sanctification.

We need careful definition of terms before we begin to discuss such subjects as these. What is sanctification? The simplest answer is that it is the setting apart of the believer to God. The New Testament clearly refers to phases of sanctification. The fact of sanctification in the economy of God is accomplished in the case of every soul submitted to Christ. That soul is set apart to God as his property, his dwelling place, his workmanship. The other phase of sanctification is the realization of the fact as an experience and an exercise; that is to say, the whole property actually yielded to God, the temple with no chamber from which God is excluded, and the workmanship that is submissive to the workman, as the clay is to the hand of the potter. This is the only entire sanctification that is possible in this life. There is yet another phase of sanctification which will only be realized in the resurrection glory. In that phase the property will be realized, the temple will be perfected, and the workmanship will be finished. Our point of responsibility is that we keep back no part of God's property, that we reserve no section of the temple for selfish purposes, and that we resolutely and constantly submit to all the purposes of him who willeth and worketh of his good pleasure. Where these things are the facts of life, we are living the life of sanctification in all the fulness possible at the present moment.—G. Campbell Morgan in Ram's Horn.

Climbing.

That is what the Christian life is, a climbing, a constant climbing from its beginning to that day when we shall stand on top of the mountain and shout victory. Christ said: "Be of good cheer; for I have overcome the world." And what does this mean? It means that he will help you overcome also. He has climbed the highest hills of this life, hills of temptation, hills of difficulty, and reached the very summit of human and divine attainments. His life was one continual ascent, just what the life of each Christian ought to be. In line with this thought are the following words from the Central Presbyterian: "The Christian life is always an ascent. It is a daily climb out of the past, out of the worldly and carnal in our hearts, out of sin and ignorance, weakness and littleness, up into the life and light and love of God. The true manhood comes both by the renunciation and the upward toil. Strength comes day by day, and courage increases and faith grows into patience and flowers into the assurance of hope. There are bright and happy things for patient climbers. They are above the mists and clouds of unbelief, above the storms of earth, in the perpetual sunshine of the light of God's countenance. There is a wider view, a sweeter air, and then a rest that is everlasting."—Brethren Evangelist.

Oh, if there is any hand that you have pushed aside this past year, reach out and clasp it now. If any dear tie has been loosened, knit it up again on this gladdest, holiest of anniversaries. If there is wound or alienation anywhere, let it be healed, and all bitterness and pride buried deep under the Christmas holly.—Forward.

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Remarkable Answer to Prayer.

Rev. H. A. Robertson, in jottings from the New Hebrides, tells of a terrible hurricane he experienced on Erromanga, and says:

"I suggested our cellar, but my daughter feared lest we should be buried under the buildings. So we decided to remain outside the kitchen door, under the lee of the chimney. My daughter said: 'Father, I believe in direct answer to prayer. Let us sit down right here and ask God to protect and save us.' I did so in few words. We rose, and almost instantly the storm ceased, and there was a great calm. Some of the natives said: 'Missi, behold the answer! God has heard our cry!' They were much struck by the stopping of the storm, and believed it was the answer to our prayer.

"I am well aware that there are laws which control storms, but God controls everything. The lull was no doubt after the east wind, and the west wind was of much less force. To us the answer more strongly confirmed our faith in God. 'And it shall come to pass that, before they call I will answer, and while they are yet speaking, I will hear.'"—Faithful Witness.

How a Man's Strength Is Measured.

The strength of a man is in proportion to the feelings which he curbs and subdues, and not those which subdue him.

The man who receives a flagrant insult and answers quietly; the man who bears a hopeless daily trial and remains silent; the man who with strong passions remains chaste, or who with a quick sense of injustice can refrain himself and remain calm—these are strong men.

John the Baptist waxed strong because from the earliest dawn of thought he was taught the necessity of refusing things which in themselves might have been permissible, but for him were impossible.—Rev. F. B. Meyer.

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The Weapon and the Wielder.

A telegraph wire must be completely insulated before it can convey the electric communication. So we must be separated from the world before God's message to sinners can have free course through us. When Saladin looked at the sword of Richard Coeur de Lion, he wondered that a blade so ordinary should have wrought such mighty deeds. The English king bared his arm and said, "It was not the sword that did these things: it was the arm of Richard." We should be instruments that the Lord can use, and when he has used us the glory should all be his.—Rev. Geo. F. Pentecost.

Write on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—Emerson.

"It is good to pray together. Life warms life. Heart quickens heart. Faith strengthens faith. Agreeing together in prayer, two Christians enter into profound spiritual friendship which blesses them in the inmost depths of their souls."

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness. —Henry Drummond.

Why do we all hasten so to give cheap advice—and hold back so from setting a valuable example?

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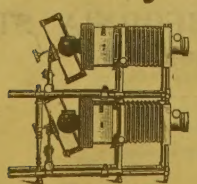
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Good-natured.

A Massachusetts business firm prints this paragraph at the top of its letterheads: "Errors—we make them; so does everyone. We will cheerfully correct them if you will write to us. Try to write good-naturedly if you can, but write to us anyway. Do not complain to some one else first, or let the matter pass. We want the first opportunity to make right any injustice that we may do." The little sermon deserves a wide audience. Few people have not had occasion at some time in their lives to regret the sending of a harsh or hasty note of complaint. It may be necessary to assert one's rights in subsequent letters, but there is no better rule of correspondence than to make the first one good-natured.—Youth's Companion.

A Beautiful Thought.

Professor Drummond tells the story of a little girl who once said to her father: "Papa, I want you to say something to God for me, something I want to tell him very much. I have such a little voice that I don't think he could hear it away up in heaven; but you have a big man's voice, and he will be sure to hear you."

The father took his little girl in his arms and told her that, even though God were at that moment surroundd by all his holy angels, sounding on their golden harps and singing to him one of the grandest and sweetest songs of praise that was ever heard in heaven, he was sure he would say to them: "Hush, stop the singing for a little while. There's a little girl away down on earth who wants to whisper something in my ear."

A half-believing prayer is not often a prevailing prayer. Believe —receive—the two words go together, not only in rhyme, but in reason.

Better die of hunger with God than of surfeit without him.

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